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PROTESTANT EPISCOPAL REGISTER:
BY MEMBERS OF THE
PROTESTANT EPISCOPAL CHURCH.

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Front View of St. Michael's Church,

CHARLESTON, (S. C.)

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CONTENTS.

ORIGINAL.	PAGE.
Christian Education in the Daily School---objections considered,	33
Report of the Board of Managers of the Ladies Seamen's Friend Society,	37
Report of the Matron of the Seamen's Temperance Boarding House,	38
Remarks made in Convention, &c., (to be continued,)	39
NEW PUBLICATIONS.	
The Holy Days of the Church, being the Rector's Christmas Offering to the Parishioners of St. Mary's Church, Burlington, for 1841. Second Edition, with a very brief Postscript,	47
"Sacra Privata."---The Private Meditations, Devotions and Prayers of the Rt. Rev. T. Wilson, D. D., Lord Bishop of Sodor and Man, with a Preface by J. H. Newman, B. D., reprinted entire. New-York, 1841,	48
SELECTIONS.	
Wisconsin Mission,	51
The Nestorian Bishop,	52
The Middle Way,	55
Responsibilities of the Rich,	56
A Choice Letter,	ibid
Poetry---Ascension,	57
Ascension,	ibid
The Day of Rest,	ibid
Religious Intelligence---Missionary Lecture at St. Stephen's Chapel; St. James, Santee; Domestic and Foreign Missionary Society of the Protestant Episcopal Church; Consecration; Want of Church Room; Edinburgh and Glasgow Rail-way; The return of Mr. Garrett, lately a Methodist Preacher, into Communion with the Church; Items; On Endowments; On "a Clerical Habit,"	58--64
Obituary Notice---Calendar,	ibid

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THE
CHARLESTON GOSPEL MESSENGER,

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No. 218.

FOR THE GOSPEL MESSENGER.

CHRISTIAN EDUCATION IN THE DAILY SCHOOL—OBJECTIONS
CONSIDERED.

IN a former number of the Gospel Messenger, (p. 2, vol. 19,) we stated that with respect to Christian teaching and training in the Daily School, it had been objected that it was Sectarian; and illiberal. We replied at length to those objections, and showed that if Sectarian and illiberal, more synonymous with schismatical and prejudiced, and uncharitable, the objection was entirely without foundation, so far as respects Episcopal Schools; but if those terms implied the having fixed principles on the most important of subjects—the Christian religion; and the carrying out those principles into consistent action, as for example *teaching* Christian truth and duty; and engaging in Christian *worship*; and governing by Christian motives, and not only, or chiefly by the fear of man, and immediate present rewards and punishments—we admitted that such was the character and purpose of our School.

We proceed now to notice some other objections to the undertaking, one (which is not so frequently offered, as it was some years ago,*) is that they create, or foster pre-judgment, on the subject of religion—that the child ought to be left to choose for himself, his religion, when he arrives at manhood. It might be replied that the objector is inconsistent, for he does not scruple to teach children doctrines as to other things—to create pre-judgment, as he calls it, on questions of literature and science—for example, he would not hesitate to teach him the dead languages; and thus create a prejudice in favor of the study of *them*—the utility of which is earnestly controverted by some persons.

This objection applies to parental and pastoral teaching equally as much as to that of the School, and indeed, if it has any force, would prevent the parent from requiring his child to attend family worship, and from carrying him to the Church—for why create a prejudice in favor of that denomination of Christians, and of that system of family instruction and mode of worship, which the parent prefers. But it is an unanswerable reply, that the wisdom of *God* has decided, that the religious education of the child should *begin* in tenderest infancy. From the day of his admission into the Church by baptism, he is recognized as belonging to that “School,” even the Church, and *there* to be taught, and trained, and disciplined. *There*, he

* There was a Sect, who on this ground, opposed the teaching of religion to children.

is to assemble with his elders, as soon as his understanding dawns ; with them he is to utter prayers—to declare his Creed—to listen to the word ; and for his especial benefit, a catechism is provided. At home, his parents are enjoined to make him acquainted with God's truth, and laws, and sacraments, and ordinances, and institutions—yes, to make known to him the whole counsel of God from time to time, as he is able to bear it, to nourish him first with the milk, and then with the strong meat of the gospel—to teach him systematically, and constantly. What but this, does our School, the ally of the pious parent intend, and if it, or they thereby create a bias in favor of truth and virtue against falsehood and sin, it is such a bias as the divine wisdom would have created. Will it be seriously maintained, that the bias against godliness, benevolence and temperance, which corrupt nature has created, is *not* to be *resisted*—that to avoid his imbibing religious preferences, he is to be left to adopt wicked preferences ; or that a state of neutrality—in which no opinion, no inclination either for or against religion exists, is any thing more than a fancy. He, that is not with me, said our blessed Saviour, is against me. And we may be sure, that the child not religiously disposed, has a strong bias to unbelief and impiety.

Another objection, somewhat kindred to that just noticed, is that religion is rather a sentiment, than a principle—that it is little concerned, if at all, with the understanding—not much advanced, if it be not retarded by the knowledge of its truths, and precepts, and exemplars—that it is almost exclusively a matter of feeling, and to be awakened and quickened by excitement, by addresses to the passions, the sympathy, and the sensibility ; and *therefore*, that it is not promoted, and indeed may be prevented, by teaching ; and in particular by systematic teaching. It is true, that this objection is not carried out, as I have now done, and perhaps it would be withdrawn, if it were fully developed, and formally expressed, but it still lurks in some minds—it is implied in the sentimental religion, which pervades our popular publications, and it is acted upon by those, who neglect to catechize children, and to put religious books into their hands to be studied and recited, and think it quite sufficient, exclusively to stimulate and move their feelings by exhortations, or by narratives, and fictitious tales, or novels.

Such advocates or pleaders (teachers or instructors we cannot call them,) would have the young alarmed, and allured, but not indoctrinated—would influence them by persuasion, exclusive of conviction—not by the power of truth, but by the power of an interesting and feeling speaker—would exercise not their judgment and memory, but their fears and hopes, their desires and aversions, their sympathy, and their animal sensibility.

It is obvious that to be consistent, they must object to the systematic teaching, not of the Daily School only ; but of the Sunday School of the parental fireside, and of the pastor in the Church, and therefore it is a good reply to *them*—it is a satisfactory vindication of systematic teaching—of instruction as the foundation of moving—of inculcating knowledge together with zeal—of enlightening the conscience before attempting to act upon it—of combining light with heat, that this, and not the other, is the course for the young, (and I may add for all whom she would assist to convert and to edify,) which the wisdom of the Church

recommends—it being the course marked out by Holy Scripture ; for what terms can be more explicit : “ These words—thou shalt *teach* them diligently to thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up !—And thou shalt write them upon the door posts of thy house, and upon thy gates”---“ Train up a child in the way in which he *should* go.” “ Bring them up in the nurture and admonition of the Lord.” It is said of Timothy, that from a child, he had known the *Holy Scriptures*. And what does St. Paul say of those who had not *studied* Scripture, or given attention to the arguments of the Apostles---whose religion was a mere matter of passion and sympathy, “ I bear them record, that they have a zeal, but not *according to knowledge*,” “ They being *ignorant* of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.”

Our School then, like the Church its founder, will regard religion, *as requiring intelligence and knowledge*, as a matter to be thought of ; and studied ; and to be planted, and cultivated, by man, in humble dependance on God, patiently and constantly, not by *occasional* and intermitted efforts ; by reflection, not by impulse---by cherishing heavenly affections, and not by earthly feelings as sympathy and the like---in one word, by *education*, the old sober measure ; not excitement, the new measure.

But we are told, moreover, that such Schools as our’s are unnecessary, that their object can be fully attained, in a preferable way---by instruction, at home and in the Church---in what may be called the parental, and the pastoral School. Now, we admit, that all experience attests, that these are the very best Schools---that the lessons from a parent’s *lips*, and his holy example, and next the lessons and the life of the pastor are the most impressive and efficacious---indeed it must be so, for these are guides and governors of the young, acting with authority from above ; yes, divinely appointed. But may not the parent, and the pastor, with advantage, call pious friends to their assistance ? What is the Sunday School teacher, but the assistant, (acting under *his* directions) of the pastor, and also the assistant of the parent, the sponsor, and the guardian. The *daily* teacher is but a co-operator, in the same good work. He has an advantage over the Sunday School teacher, in that the child is for a much longer time with him, and the variety of his instructions and circumstances afford peculiar opportunities for becoming acquainted with the character of the child---for controlling his evil dispositions, and for guiding him in the right way. Next to the members of the family ; no one has so good advantages for teaching truth and duty---for correcting error and vice---for guarding from temptations---for forming habits of piety and virtue---for regulating the conduct not only in childhood, but through life, as the daily teacher. And these are no *speculations*. The comparatively high standard of morals in Scotland and in New-England has been traced to their parochial Schools---and there are statistics to show that since some modification of these in Scotland, whereby *religious* teaching and worship are much less regarded, public crime has increased in a remarkable ratio.

While, then, we attribute prominent and unrivalled efficacy to the teachings, and example of the religious home, and of the Church, we

value the School and College, under pious men, as a most important auxiliary. Indeed where such institutions are committed to irreligious men, or neutrals (if there can be such,) on the most important of subjects---the influence of the pious parent and pastor may be much weakened, if it be not destroyed, as by the lessons negatively, if not positively irreligious; and by the example of unbelief or indifference of the teacher---so also by the company of his fellow pupils, unchecked, undirected by religious principles and habits. The great object of Christian education may be attained; but as we conceive cannot be fully attained, that is extensively, and in its highest degree, without the aid of such a School, as is now proposed.

Again. The parents may neglect the religious culture of their children, and take no pains to bring them to be catechised by their pastor, and to the Sunday School. To those children who have no home-instruction in religion---no Church-instruction, because they do not go to Church, or pay no attention to *its* teaching, how important is the daily Christian School. Have not many who had only this one means of Christian knowledge and prayer, been greatly benefited by it? But another alternative is suggested---why, it is asked, may not the lessons be *general*, not those of any particular Church; or, in other words, the teacher be a general Christian, not the member or friend of any Church in particular?

Now we may form an *idea* of such an individual, but he has never existed. *Every* Christian holds certain doctrines, and certain *motives* of duty, and if he teach Christianity, will of course teach it, as *he* understands it. What is *general* Christianity? It means, either a mere system of morals, of duty to men, exclusive of piety, of duty to God; and of doctrines; or a system which substitutes certain doctrines for others, and is therefore just as particular, as those systems which it rejects---or it is only another name for natural religion, holding only these two truths, the existence of a God, and the immortality of the soul. If it advances a step farther, and receives *all* Scripture as being of divine inspiration---it conflicts with the Christian (so called) society, which rejects not only many texts, but whole chapters---and with another which regards its own creed as having equal authority with holy Scripture. What is called general Christianity, that is, a system of faith which all who are called Christians hold, is a *misname*. It is no more general than many systems called particular---for all the books, all the teachers of this general Christianity, hold particular truths, and inculcate particular duties---and require the omission of practices, and the rejection of doctrines held by other Christians.

The last objection, which I shall notice, relates not to the intrinsic, for this is admitted, but the comparative excellence of the School---not to the goodness of its claim on our donations, but that that claim should be postponed---it is, that there is another object more important, and more immediately needing them.

Missionary benevolence---it is of the essence of gospel motive---the very spirit of Him who went about this earth doing good, especially to the souls of men. The Missionary work---who underrates it, or will refuse to promote it? But it is a narrow view of Missionary benevolence to regard it, as embracing only one portion of mankind---as em-

ploying only one class of agents ; and as pursuing its great object, by only one *means*. It looks to the Christianizing of all men, at home and abroad---it employs for this end, not Ministers only, but various other agents ; not omitting the school-master---and it has many means, not the preaching of the gospel only---but the circulation of Bibles, Prayer Books and Tracts---and Education, under its many forms.

The Missionary work is Christian teaching and training, by *every* sort of agency (in its duly marked out sphere,) which has been suggested by holy Scripture, and by the Church. Our School then, is Missionary, in its spirit---in its operations ; and we humbly hope will be in its success, in bringing many souls to Christ---in building up others in the holy faith which dwelt first in their pious father and mother---and we add, in moving some, to prepare for holy orders.

But it is conservative also. It is the office of the Church, both to extend her borders---to "lengthen her cords"---to bring in those who are without, *and* to improve her spiritual kingdom---to "strengthen her stakes"---to edify her members. The Church neglects the half of her duty, if she limits her care to the unbelieving ; and does nothing for the perfecting of the Saints. To prevent her children---her baptized ones, from *wandering* from her fold---to eradicate their besetting sins, and weaken the power of sin in their hearts---to cherish and expand their graces---to make them, more and more meet for the inheritance of the Saints---to augment their glory---to raise them to the highest degree of it in that world, where one differeth from another in glory---*this* is an important part of the work of the Ministry---of the rulers of the Church, committed to them by their divine Master, and in which he will surely co-operate by his powerful grace, without which they could do nothing.

In asking your donations for our School, we are asking you then, not to divert them from, but to apply them to the cause of Missions---a Mission to the young---a Mission in your own *city*---a Mission which promises immediate---tangible---permanent good to the pupils ; and through them, to the members of their own household, and to all, with whom they shall associate now, and when they enter on the stage of general intercourse---a Mission which promises (more than other Missions) to increase the number of Ministers, of zealous and effective laborers in the one great cause, of conversion and edification. We ask your countenance to our School, not merely as Missionary, but as *conservative* also---as a means adapted to give stability and prosperity to the Church---to educate her members for enlarged excellence, usefulness, happiness, and glory.



REPORT OF THE BOARD OF MANAGERS OF THE LADIES SEAMEN'S FRIEND SOCIETY.

[PUBLISHED BY REQUEST.]

The experience of this Society, is so fully in accordance with the directions and promises contained in the volume of inspiration, that it becomes our duty, on this anniversary of the institution of this Society to record the kindness, the faithfulness of Him "from whom cometh every good and perfect gift." The past has been a year of unprecedented

prosperity with us, not that there has been such an increase of funds as shall allow us to lessen our exertions in this very important cause, but the blessing of Providence hath so crowned our continued effort, that we have been enabled regularly to pay the rent of the house, without having *one* meeting of the managers to devise ways and means to comply with our obligations.

Those Ministers of the Gospel who have been called upon for aid, have promptly and efficiently responded to our call, and this has prevented the embarrassment we should otherwise have labored under. It is our desire, (and if Providence continues to favor us, it shall be our practice,) not to call upon any congregation oftener than once in three years, this will not be oppressive to any, but will, with the subscriptions and donations usually received, be ample for our purposes. We have reason to believe, that quite as great an amount of good has been done by means of the Seamen's Boarding House, as there ever has been, indeed we have increasing and abundant reasons for gratitude, that we have been the honored instruments of establishing, and continuing for so many years, an institution, fraught with blessings to so interesting a class of men. We would not from principle use boastful language, but we do say, with emotions of gratitude, that every plan for the amelioration of the conversion of seamen, has been aided by the happy influence of that house, even the preaching of the Gospel in their Chapel, has been redereed more efficient by the moral influences of a house from which drinking and swearing is excluded, and where an altar to the Triune God is erected. The facts brought to view, however, in the report of the Matron of the house, will carry conviction of its utility to the hearts of all. Your Board will only add that you have every encouragement to persevere in so good a cause, and to entreat, that you will continue to evince in succeeding years, the interest you have done in the past.

Report of the Matron of the Seamen's Temperance Boarding House.

Respected Ladies,—In accordance with your request, I respectfully lay before you, some of the interesting incidents, which have occurred during the past year, under that roof which owes so much to your unwearied goodness and benevolence. 330 men have been received as boarders during the past year, and I am happy to inform you that their conduct has been consistent, with very few exceptions. They have been generally strictly sober, so much so that they have been the first to condemn that vice, which has so long degraded so many, and it is my firm conviction, from what I see daily, that the time is not far distant, when you will behold them generally as respectable in their deportment, while on shore, as they have been for vice and immorality—many have joined the Temperance Society, and some have left this port, rejoicing that Providence had directed them to this place—where they have been first arrested in their wild career.

Letters received by the Rev. Mr. Yates and myself, have testified how much many have been benefited by the means used for their reformation; so ladies, bear with me while I mention the case of one, who had followed the sea for 40 years, having endured all the trials and privations, which usually falls to the lot of the sailor, and who found peace

here, and sweetly breathed his last, in the arms of that Redeemer, who had protected him so long, and at last called him to himself, with these words upon his dying lips—"my peace is made with God." There are many more facts I might introduce:—A youth, a native of this place, came here in February, he had indulged in drinking, but by reading one of the Magazines in the house became alarmed, and at the request of Mr. Yates, (who is ever kind to all in the house,) went to Church, joined the Temperance Society---and with a heart overflowing with gratitude, he said, "I will return to my widowed mother, and dry those tears she has shed for me;" and confessed that by coming to this house, he had been saved from destruction.



Remarks made in the "Convention of the Protestant Episcopal Church in the Diocese of South-Carolina," February 18th, 1842, on a proposed amendment of the 3d Section of the 3d Article of the Constitution, giving the Missionaries within the Diocese and Chaplains in benevolent and other public Institutions, a right to vote on "matters" not "involving the temporal concerns of the Churches," by Thomas John Young, Rector of St. John's Church, John's Island.*

Art. III. Section 3. "Every other Clergyman of the Church, being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese; or being a Chaplain in the Army or Navy of the United States, or in any benevolent or other public institution; or being an Instructor of youth in any Seminary of learning, constituted by civil or Ecclesiastical authority in this Diocese; or being prevented by age and infirmities from exercising his clerical functions, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote."

PROPOSED AMENDMENT.

"Sec. 3. Every Clergyman of the Church, being a Missionary, officiating under the sanction of the Ecclesiastical authority of the Diocese, or a Chaplain in any benevolent or other public institution, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote in matters involving the temporal concerns of the Churches. The provisions of the second section of this article shall also apply to the preceding part of this section. Every

* We publish this article with pleasure, but take occasion to remark that, to adopt the language of several of our co-temporaries, we do not hold ourselves responsible for the views and statements of our Correspondents.—E.

other Clergyman being an Instructor of youth in any Seminary of learning, constituted by civil or Ecclesiastical authority in this Diocese, or a Chaplain in the Army or Navy of the United States, or being prevented by age and infirmities from exercising his clerical functions, shall be entitled to all the privileges of a member of this Convention, with the exception of the right to vote."

Though feeling deeply interested, Mr. President, in the proposed amendment, I have hesitated whether to encroach on the time and attention of the Convention by any remarks in its support. On the one hand, the unanimous consent of this House, at the close of its last session, for the consideration of it at this, encouraged me to hope that it might now be adopted without discussion or hesitation. On the other hand, I was afraid that a neglect on the part of its advocates to support it, might occasion its defeat. There was discouragement in the fear that a cause, strong in itself, might be weakened by a feeble defence. There was encouragement in the thought that there was a vitality and power in *truth*, which would enable it to triumph over even the mistaken, though well-designed efforts of its friends. Under these circumstances, I can only throw myself on the kindness and forbearance of the Convention, asking their indulgence if, under a sense—perhaps a mistaken sense—of duty, I encroach too far on their patience; and entreating them to supply from their own strength, what, from the weakness of its advocate, may appear to be wanting.

It is candidly confessed, sir, that this amendment does not embrace *all* that was deemed just and desirable. It was offered, however, on the supposition that nothing more could, under present circumstances, be gained; and upon the principle that "if you cannot obtain all that you want, take all that you can get."

The principle which is deemed most consistent with sound Churchmanship, and which, it is believed, prevailed in primitive times, is, that all the Clergy and all the Laity in a Diocese are entitled to appear in Convention, either personally or by their representatives, and to vote on all matters by which they are to be affected. The proposed amendment only claims the right of voting, on matters not involving the monetary affairs of the Churches, for Missionaries within South-Carolina officiating under the sanction of the Ecclesiastical authority of the Diocese, and for the Chaplains of benevolent and other public institutions. More than this, I could not, at present, hope to obtain; and with this I must rest satisfied, leaving to better times, and to younger and more zealous advocates that which remains.

There are two questions, Mr. President, which stand at the very threshold of this subject, upon the determination of which, much of our argument will depend:—1st. Are we, who are here assembled, the representatives of the Episcopal *Churches*, or of the Episcopal *Church* of South-Carolina? and 2d. What is the Church?

1st. Is this a Convention of the Episcopal *Churches*, or of the Episcopal *Church* of South-Carolina? If the former, then it is evident that none but the Parochial Clergy, with the Laity, are entitled to seats and

votes in this House. If the latter, then is it equally evident, as we hope to be able to show, from acknowledged principles, that *at least* the Clergy, enumerated in the proposed amendment, are entitled to the same privileges.

We who are here assembled claim to be the Convention of the *Church in South-Carolina.*" The Constitution, under which we act, is termed the "Constitution of the *Protestant Episcopal Church*, in the Diocese of South-Carolina." In the first Article it is said "The Protestant Episcopal *Church* in South-Carolina accedes to, recognizes and adopts, &c." So also, in the VIIth Article, the Standing Committee is required to consist of "five Presbyters of the *Diocese*, and five Laymen, taken indiscriminately from among the actual Communicants of the *Church in the Diocese.*" So again, in the XIIth Article "of the admission of Churches, or Parishes into the Convention," this body is twice spoken of as the "Convention of the *Church in this Diocese,*" and once as the Convention of the *Diocese.*"* The Constitution of the Church in these United States teaches us the same thing. In the second Article it is said, "the *Church in each Diocese* shall be entitled to a representation of both the Clergy and the Laity;" which representation it goes on to say, shall be "chosen by the *Convention of the Diocese.*"† A Diocese is "the circuit or bounds of a Bishop's jurisdiction."‡ The Convention of the Diocese of South-Carolina then, (whatever it may *have been,*) is *now* the Convention of all within the limits of the Bishop's jurisdiction—is the Convention of the whole Episcopal Church in South-Carolina. Take, in connexion with these proofs, the fact that, at the last Convention, it was generally agreed to strike out every thing in the new Constitution which had the remotest allusion to this body as representing merely the *Churches* of South-Carolina, and the question is incontrovertibly settled, that we represent the Church—the *whole* Episcopal Church of South-Carolina?

2d. What then, sir, is the Church? And here let it be remarked that we have nothing to do with the question whether there be, or be not an invisible Church. Neither are we to consider how far our views of a Church will go to unchurch other denominations of Christians. Wise and learned men of *our own household of faith* have differed on these points, and whatever may be our individual opinions, we are not now concerned to maintain them. All that is to engage our attention, on the present occasion, is, what is the visible Church? And to this I shall confine myself. Shall we adopt the opinion of those who say "Episcopi sunt ecclesia—the Bishops are the Church?" No argument is necessary, in this House, to shew that this is contrary to the word of God, the maxims of primitive antiquity, the Articles and Canons of the Church in this

* See also Article xiii. §1. "Four Presbyters and four Laymen shall be chosen by ballot to represent *this Diocese* in General Convention." See also §2. "Provided, &c."

† The same runs through (with but one exception, Art. VII., where there is no mention of a Diocese,) all the Articles of the Constitution of the General Convention. Art. I. speaks of the "*Church* in a majority of the *Dioceses*"—"the representation from two *Dioceses.*" Art. III. "Clerical Deputies of the *Diocese.*" Art. IV. "Convention of that *Diocese.*" Art. V. "Convention of each of the *Dioceses*"—"Convention of the new *Diocese,*" &c. Art. VI. "Convention of the *Diocese.*" Art. VIII. "Convention of every *Diocese.*" Art. IX. "The several *Diocesan* Conventions."

‡ Bailey, Kenrick, Barclay, Johnson, Jones, Walker, &c. &c.

country. Shall we say, with others, that the Bishops and other Clergy constitute the Church? This is equally opposed to Scripture, antiquity, and the principles on which the Church in this Country is established. Shall we say, with others, that there is no distinction of orders, and that the whole body of the *Πιστοὶ* or baptized,* *simply as baptized*, are the Church? With Tertullian, we leave it to *heretics* to confound the offices of Clergy and Laity together.†

What then is the Church? St. Paul speaks of Churches in particular houses." Greet the Church that is in their house" (Rom. xvi. 5)—"in his house" (Col. iv. 15)—"in thy house" (Philemon 2.) I understand by the "Church" here, the Christians assembling with their Pastor in a particular house for the worship of God and the administration of the sacraments.‡ (For it must be remembered that in the early days of Christianity there were no public temples, or buildings set apart for the service of God through Christ. Christians generally assembled in upper chambers of private dwellings.) This corresponds with what we now understand by a Parish with its minister; and agrees with Cyprian's definition of a Church—"a people united to a priest, and a flock adhering to their shepherd."|| It will answer, too, to the definition in the XIXth Article—"a Congregation of faithful men [fideles,] in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all things that of necessity are requisite to the same." According to this view of the subject, then, every Parish in the Diocese, having its Minister, is a Church. It has every thing which is necessary to constitute a visible Church. It has the pure word of God, and "the Sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

But yet, Sir, this is not a perfect Church. For although it has those things which are "generally necessary to salvation," it yet wants some of those rites, established by Apostolical, and consequently by Divine appointment, which are necessary to its perfect constitution. It wants something more than these. It wants that, without which a Church will soon become extinct, and which is absolutely essential to its perfection. It wants the power of *self-continuance*. It cannot ordain to the Ministry. (I speak now according to the acknowledged principles of the Episcopal Church.) For unless a Church have the power *in itself* of supplying a vacancy in its Ministry, by taking one from the ranks of the Laity and placing him in that office, it certainly is not perfect in its organization, and cannot continue. A Laity without the sacraments, would cease to be a Church, whatever they may have been before. But a Laity without a Clergy are without the Sacraments; and consequently a Church without the power of ordaining to the ministry, is not a perfect Church. Were there but one order in the ministry, and that order authorized to

* I have thus translated *Πιστοὶ* (fideles, faithful) because it is thus used by ancient writers to distinguish the Baptized from the Catechumens and Penitents. See Bingham lib. i. c. 4 §1, and lib. xviii. c. 1. §1.

† See Bingham, lib. i. c. 5. §4. "Tertullian de Præscript. c. 41. Alius hodie Episcopus, cras alius: Hodie Diaconus, qui cras Lector: Hodie Presbyter, qui cras Laicus. Nam et Laicis sacerdotalia munera injungunt."

‡ See Joseph Mede's Diat. on Ancient Churches.

|| Ecclesia, plebs sacerdoti adunata, et pastori suo grex adhærens. Cyp. Ep. 69,

ordain; or if over every parochial "congregation of faithful men" a Bishop were placed; then, each and every congregation of Christians with its Priest would be a perfect Church, so far as its external organization was concerned.

But this is not the case; and therefore we must look farther for the answer to the question—what is the Church? As the union of the Clergy with a particular congregation forms a Church, though an imperfect one, there being no ordaining power; so the union of the Clergy and Laity within a certain defined territorial limit, under a Bishop, having power to ordain, and thus having the principle of self-continuance, and all the rites of Divine appointment, which, in the former case, were alone wanting, forms a perfect Church. This is what is now called a Diocese, and corresponds to what was formerly called Παροῖκία or a Parish. Of such a Church there is frequent mention in the Scriptures and ancient writers; as the Church of Jerusalem, Antioch, Rome, Corinth, the seven Churches of Asia,* &c., &c.—each originally, perhaps, but one congregation; but as the number of Christians increased, consisting of several congregations in those cities and their vicinity, and all the Clergy within those limits.

Even this, however, was not *ordinarily* considered a perfect Church, a college of Bishops, consisting of not less than three,† being esteemed, not absolutely necessary, but *ecclesiastically expedient* for the consecration of the highest order in the ministry; and hence has arisen such a union of Diocesan Churches as exists in the Episcopal Church of these United States.

Our object is not to determine what is the universal Church. That belongs not to our subject. Enough has been said to shew, that by the Protestant Episcopal Church in South-Carolina, is meant the Clergy and Laity of the Diocese of South-Carolina united under one Bishop. To the common maxim, then, "nulla Ecclesia sine Episcopo," I would add "et Cleris et Laicis," saying as Ignatius says of the orders of the ministry "without these the Church is not called."‡

That the Clergy and Laity have ever been considered *distinct* bodies in the Church cannot be doubted—(and when I speak of them as distinct bodies, I mean distinct only in office, duties and privileges; yet one in object and interests.) We find it made as early as the time of the Council at Jerusalem, recorded Acts xv.—(if we may not go up higher, to the setting apart of the Apostles and Seventy Disciples for the work of the ministry.) The decree of that Council was issued by the "Apostles and Elders with the whole Church," and went forth in the name of the "Apostles, and Elders, and Brethren." We may trace the same distinc-

* Acts viii. 1.—xiv. 26, 27.—v. 11.—I Cor i. 2.—II Cor. i. 1.—Col. iv. 16.—I Thess. i. 1.—Rev. ii. 1, 8, 12, 18.—iii. 1, 7, 14, &c., &c.

†Con. Carth. 3. Can. 39. "Forma antiqua servabitur ut non minus quam tres sufficiant, qui fuerint a Metropolitano directi ad ordinandum Episcopum." Con. Arelat. 1. c. 21. "Si non potuerint septem, sine tribus Fratribus non præsumant ordinare." See also Bingham lib. ii. c. 11, §4.

‡For a full answer to the question—what is the Church? See Barrow's "Discourse on the Unity of the Church," and Palmer's "Treatise on the Church of Christ"—works which under the present aspect of Religion among us, cannot be too attentively studied by both Clergymen and Laymen.

tion through many of the Epistles of St. Paul,* and especially in his Epistle to Timothy. Clement of Rome, A. D. 65, clearly makes the same distinction. "The Chief Priest," he says, speaking of the Christian ministry, "has his proper services; and to the Priests their proper place is appointed; and to the Levites appertain their proper ministry; and the *Layman is confined within the bounds which is commanded to Laymen.*"† Clement of Alexandria, A. D. 192, speaking of St. John, says, "That after his return from banishment in the isle of Patmos, he settled at Ephesus; whence being often invited to visit the neighboring regions, he ordained them Bishops, and *set apart* such men for the *Clergy*, as were signified to him by the Holy Ghost."‡ Tertullian, A. D. 192, says, "The authority of the Church has established a distinction between the *Clergy* and the *Laity*."|| Eusebius makes three orders of men in the Christian Church. One of the ἡγουμένοι, which I shall translate, the Clergy; and two of the ὑποβεβηκότες, which I shall translate the Laity:§ for he divides the Laity into two classes, Πιστοὶ and Κατηχούμενοι, Baptized, or Believers and Catechumens. And Jerome makes five orders, which, in one sense are only two: Bishops, Presbyters and Deacons of the Clergy; Baptized and Catechumens of the Laity.||

This distinction will more clearly appear in our consideration of the ancient Councils of the Church, and of the principles on which the Church in these United States and in this Diocese is established.

The primitive Councils were composed of the Clergy and Laity. The first Council of which we have any account, was that held for the election of a successor to the traitor Judas. (Acts i. 15.) It was evidently composed of the Clergy and Laity. "The number of names together were about *an hundred and twenty.*"¶ The next Council, if it may be called a Council, was for the choice of Deacons. (Acts vi. 2, &c.) "The multitude of the Disciples" elected, and the Apostles ordained. The third and last Council mentioned in Scripture, (for I cannot consider the meeting of St. Paul with St. James and the Elders of Jerusalem, related in Acts xxi., as a Council of the Church,) is that of which we have an account in Acts xv. Here, too, we find the Clergy and Laity assembled and deciding upon the questions proposed for consideration. For although in the 6th verse, the Apostles and Elders only are mentioned

* Romans xii. 4, 8.—I Cor. iii. 9.—iv. 1, 15,—xiv. 16. (Chrysostom and Theodoret on this verse say the word ἰδιώτης which in our version is translated "the unlearned," means a "layman" or private person, as distinguished from one in the public office of the ministry) xv. 16.—II Cor. v. 20.—vi. 23.—Gal. vi. 5.—Eph. iv. 11, 12.—Phil. i. 1.—Col. i. 7, 25.—iv. 17.—I Tim. i. 3, 18.—ii. 7.—iii. &c., &c.—Titus i. &c. Hebrews xiii. 7, 24.—et al.

† Clem. Rom. 1st. Ep. Cor. §40, Archbishop Wake's translation. "Ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται."

‡ Quoted by Bingham from the Tract "Quis Dives salvetur." Quoted also by Eusebius, lib. iii. c. 23.

|| Tertul. de Exhort. ad Cast. c. 7. "Differentiam inter Ordinem et Plebem constituit Ecclesiæ autoritas."

§ "Τρία καθ' ἐκάστην ἐκκλησίαν τάγματα, ἐν' μὲν τὸ τῶν ἡγουμένων, δύο δὲ τὰ τῶν ὑποβεβηκότων." Euseb. Demonstr. Evang. lib. vii. c. 2.

¶ "Quinque Ecclesiæ ordines, Episcopos, Presbyteros, Diaconos, Fideles, Catechumenos." Hieron. Com. in Esaia. 19, p. 64.

¶ Supposing that the whole number of the seventy Disciples were present, these, with the eleven Apostles, would make but 81 of the 120. There must have been, then, at least 39 of the Laity present.

as "coming together," yet what follows, teaches us that the Laity were there also, and consenting to that which was determined upon. In the 12th verse it is said "*all the multitude* kept silence." In the 22d verse, "Then pleased it the Apostles and Elders, *with the whole Church.*" And in the 23d verse, the letters go forth with the superscription, "*the Apostles, and Elders, and Brethren* send greeting." So much for the Councils of which mention is made in the word of God.

In noticing the succeeding Councils, we must distinguish the different kinds which were held; for it is only with *one* of them that we are now concerned. There were General or Œcumenical Councils, Patriarchal or Diocesan, Provincial and Consistorial Synods.

Whether any other than Bishops, or their proxies *voted* in the General Councils has not been decided. If we take the Council of Nice, the first General Council, as an example, it is certain, according to Eusebius and Socrates, that Presbyters, Deacons and Laics were present and took part in the discussions.* The probability is that they also voted. But granting that they did not; then the Bishops may be considered as representing the Clergy, and the Emperor, without whose decree the acts of General Councils were not binding, as representing the Laity.†

That others, besides Bishops, sat and voted in Patriarchal and Provincial Synods, (the latter corresponding to our General Convention,) is demonstrable from ancient history and the acts of those Synods.‡ The

* "But in this present quire there was a multitude of Bishops, which exceeded the number of 250. But the number of the *Presbyters and Deacons* who followed them, of the Acoluthi, and of *many other persons* was not to be comprehended." Eus. Ec. His. lib. iii. c. 8. Eng. Trans.

"There were also present a great many *Laics*, well skilled in logic, ready to assist, each, their own party." * * * "Against these [the patrons of Arius' opinions,] Athanasius, who was then but a *Deacon* of the Church of Alexandria, contended vigorously." Socrates Ec. His. lib. i. c. 8. Eng. Trans.

In the General Council of Constantinople three Presbyters subscribe among the Bishops. See Con. Constant. Tom. p. 297. Bingham lib. ii. c. 19, § 13, says that Habertus gives several other instances out of the Council of Chalcedon, 2d of Nice, 8th Council, against Photius, and others. See also Jewel's apology, c. vi. § 12.

† See Barrow. Pop. Supremacy. Supposition vi. § 3, page 200, edition A. D. 1700.

‡ "Upon this account [the Novatian schism] a very great Synod was assembled at Rome, consisting of sixty Bishops; but of *Presbyters and Deacons* the number was greater." A. D. 251. Eus. Ec. Hist. lib. vi. c. 43. Eng. Trans.

"These men [referring to some who had been carried away by the Novatian schism, but were now returning to the Church] ***** divulged all his subtle devices and villanies ***** in the presence both of a sufficient number of Bishops, and also of a great many *Presbyters and Laics.*" Com. Ep. ad Fab. Eus. Ec. H. lib. vi. c. 43. Eng. Trans.

At the Council of Antioch, held A. D. 269 or 270, Presbyters, Deacons and Laics were present. Eusebius, lib. vii. c. 28, after mentioning the names of several of the Bishops, says, "and a great many more may be reckoned: who, together with *Presbyters and Deacons*, were convened in the aforesaid city, &c. &c." The Circular letter of that Council runs in the name of certain Bishops and Presbyters, (whose names are given,) and of "all the rest of the Bishops of the neighboring cities and provinces which are with us, the *Presbyters, and Deacons, and the Churches of God.*" Eus. Ec. His. lib. vii. c. 30.

"We ought to take notice" says Valesius, in a note on the above passage, "of the inscription of this Epistle: For we find here, not the names of Bishops only, but also of *Presbyters and Deacons*, and of the *Laity* also. The same we may see in the acts of the Council of Carthage, [A. D. 256] in which Cyprian was President, and in the Council of Eliberis" [A. D. 305.]

Council of Eliberis, A. D. 305. "*Residentibus etiam 36 (al 26) Presbyteris, adstantibus Diaconibus et omni plebe.*" Con. Elib. Proem.

Council of Arles, A. D. 314. In the Imperial rescript, by which Constantine summoned Chrestus, Bishop of Syracuse, to this Council, we find the following:—

evidence for which, it is not necessary to cite, as our concern is with a still lower Council, corresponding to our Diocesan Conventions. As, however, our Conventions, whether General or Diocesan are formed on the model of the Convocation of the Church in England, it will be well, in this stage of our argument to inquire how that body was constituted.

It was divided into two houses. The upper house, prior to the Reformation, was composed of Bishops, Spiritual Vicars of absent Bishops, Custodes Spirituales of vacant Bishoprics, Abbots and Priors. The lower house, of Deans, Archdeacons, a Proctor for each Chapter, a Proctor for each Convent, and two Proctors for all the Clergy (*totumque Clerum*) in each Diocese.* After the Reformation the upper house was

“Συζεύξας σεαυτῶ καὶ δύο γέ τινας τῶν ἐκ τῆ δευτέρης θρόνους” associating with you two of the *second throne* [or order.] Eus. Ec. His. lib. x. c. 5.

The names of most of the Bishops who attended the Council of Arles are lost, as well as many of those of the *Presbyters*; “yet the names of 15 *Presbyters* are yet remaining.” Bingham lib. ii. c. 19, § 12. Con. Arelat. i. in catalogo eorum consilio interfuerunt.

Council at Rome, under Hilary, A. D. 465. “Residentibus etiam UNIVERSIS *Presbyteris*, adstantibus quoque Diaconis, &c. &c.” Con. Rom. ap. Justel. Tom. i., page 250.

Council at Rome, under Felix, A. D. 487. The names of seventy six *Presbyters* are mentioned that sat together with the Bishops in Council, the *Deacons* standing by them, &c. Con. Rom. ap. Justel. Tom. i., p. 255.

Council at Rome, under Symmachus, A. D. 499. Sixty-seven *Presbyters* and six *Deacons* subscribed in the very same form of words as the Bishops did. “Subscriperunt Presbyteri numero 67. Cœlius Laurentius Archipresbyter tituli Praxedis hic subscripsi et concensi Synodalibus constitutis, atque in hac me profiteor manere sententia,” &c. Con. Rom. ap. Justel. Tom. i., p. 259.

Council at Rome, under Symmachus, A. D. 502. Thirty six *Presbyters* are named. “Residentibus etiam *Presbyteris*, Projectitio, Martino, &c. Adstantibus quoque *Diaconis*, &c. Con. Rom. ap. Just. Tom. i., p. 261.

Council at Bracara, A. D. 563. “Considentibus simul Episcopis, præsentibus quoque *Presbyteris*, adstantibusque *ministris vel universo Clero*.” Con. Bracar. i.

Council at Toledo, A. D. 589. “Convenientibus Episcopis in Ecclesia; considentibus *Presbyteris*, adstantibus Diaconis,” &c. Con. Tolet. i.

In the Appendix to Chidley's edition of Jewel's Apology, I find the “ancient form for holding Church Councils.” “It is given by Isidore, and from him by Hardouin.” I subjoin an extract from it.

“The order according to which the sacred Synod should be held in the name of God.

“At the first hour of the day, before sunrise, let all be cast out of the Church; and the entrance being barred, let all the door-keepers stand at the one door, through which the Prelates are to enter. And let all the Bishops, assembling, go in together and take their seats according to the time of their consecration. When all the Bishops have come in, and taken their places, next let those *Presbyters* be summoned, whose admission the nature of the case in hand seems to warrant; and let no Deacon intrude himself among them. After this may be admitted the more eminent of the *Deacons*, whose presence is required by the regular form of proceedings. And a circle being made of the Bishops' seats, let the *Presbyters* sit down behind them; those, namely, whom the Metropolitan has selected to be his assessors, such, of course, as may act with him both in judging and pronouncing sentence. Let the *Deacons* stand in sight of the Bishops; then let the *Laity* also enter, who, by choice of the Council, have obtained the privilege of being there. Moreover, the notaries must also come in, as is directed by the regular forms for reading documents and taking notes. Then the doors being fastened, and the Prelates sitting in long silence, and lifting up their whole heart to the Lord, the Arch-deacon shall say—‘Pray ye!’ and presently, &c. &c.”

From the proceeding testimony, taken together, it is evident that both the Clergy and Laity had a voice in Patriarchal and Provincial Synods. The principle which placed them there, will appear in the course of the following remarks. The manner of their election, and the influence which they exercised in these Synods varied with the varying condition of the Church, and with the views held at different periods and in different countries of the right of the governed in framing the laws by which they were to be affected.

* See the King's writ to Arch-Bishop Warham for summoning a Convocation; and the Arch-Bishop's writ to the Bishop of London for the same purpose. Records iii. and iv. Burnet's Hist. Ref. See also Addenda i., same work.

composed of the Bishops ; and the lower house of the Deans, Archdeacons, a Proctor for every Chapter, and two Proctors for the Clergy of every Diocese.* Here all the Clergy of every grade were represented ; and the Laity exercised their suffrage, not in the Convocation, but through the Parliament ; for no act of the Convocation was binding on the whole Church, until confirmed by an act of Parliament, or by the King.†

(To be continued.)

NOTICES OF NEW PUBLICATIONS.

The Holy Days of the Church, being the Rector's Christmas Offering to the Parishioners of St. Mary's Church, Burlington, for 1841. "Thou crownest the year with thy goodness." Second Edition, with a very brief Postscript.---The "Christian year" as our Church has calendered it, how interesting, how instructive, how converting and edifying would its general observance be ! The wisdom, and benevolence, and piety of the Church herein illustrated have been well developed by Nelson, and Bishop Hobart in prose, and by Bishop Heber, Keble, and others in poetry. The affectionate pastor in the letter before us, after classifying the holy days and comprehensive notes on each one, urges *his people* to observe them by ten considerations---the last of which we subjoin as peculiarly seasonable in all our Dioceses :---"It is high time for us to stand more watchfully on our guard. It is foretold, that in the last days a falling away shall come. We begin to see its forerunning signs even now. Men have already got as far as carelessness, coldness, and forgetfulness of God. They turn their backs on the Holy Communion, they seldom or never come to Church, and their life is after 'the lust of the flesh, the lust of the eyes, and the pride of life.' The next step is open unbelief. There will come, in the end, false doctrine, setting itself up against God, and His Christ. Now, all true Christians must be aware, lest they be drawn away by the smooth under current of the world, and so be found at the last taking part with the wicked one, and fighting against God. No man knows, at the outset, how far he may be carried away. 'Wherefore let him that thinketh he standeth, take heed lest he fall.' The best safe-guard against this danger is a great faith in our blessed Saviour, and steadfast following of his footsteps ; and the way to learn where His footsteps are to be found in the earth is to be steadfast in the fellowship and prayers of His Church, 'walking in all the ordinances of the Lord blameless.' Therefore be diligent, to the best of your power, in keeping holy to God every day the Church has set apart ; for in this way you shall, year by year, grow wiser in the deep knowledge of the Faith, and in the Holiness of our Saviour's life : you will also feel yourselves to be members of the one Church of Apostles, Prophets, Saints, Martyrs, and of every just Spirit made perfect in the faith of Christ ; and compassed by this cloud of witnesses, and looking for all things to Him that is above all, you will live lives of stronger

* See Rees' Encyclopedia, Art. Convocation.

† See Blackstone's Commentaries.

Faith, and brighter Holiness, and like those that are gone before us, wash your robes, and make them white, in the blood of the Lamb. In this way too you shall not be conformed to the world, but transformed by the renewing of your minds. You shall not be shaped after the pattern of men without Faith, and without God in the world, but moulded in to the likeness of Him, who though not seen as yet by our bodily sight, dwells in His Church, and is ever at work among us, choosing and gathering out a faithful remnant, who shall be Christ's at His coming. 'The end of all things is at hand, be ye therefore sober, and watch unto prayer.'"

In the postscript to the second edition, we learn that this essay has been sneered at, and attacked in a recent pamphlet. Its *form* should have saved it from controversy, for the first edition was not "published"---it was a sort of private concern between the pastor and his flock.

That the "holy days" should be found fault with is no new thing. "Herein, saith Hooker it hath fared with the Church, as with David," who has recorded "I humbled my soul with fasting, and *even that*, they turned to my reproach."

The candor of some Non-Episcopalians, however, has thus favorably noticed our "Christian year," we quote from the Christian Examiner:—

* * * "But we do say that a Christian order of the year, according to which each Lord's day has its appointed place, and its peculiar associations with some event of his life, or some doctrine, parable, or precept, which fell from his sacred lips, is a beautiful order, a valuable help and incitement to the humble disciple's memory, and an appropriate disposition to be made of God's year by the Church of God. We do say, that, in our opinion, our forefathers, wise as they were in many respects, did an unwise thing when they dismissed this beautiful order, and expunged its holy names and its guiding signs from the book of their Church. Nothing is clearer to our own minds, than that our public religious services might be greatly improved by changing their literal, naked, bald character, for one which is more suggestive of devotional feelings.

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 "Sacra Privata"---*The Private Meditations, Devotions and Prayers of the Rt. Rev. T. Wilson, D. D., Lord Bishop of Sodor and Man, with a Preface by J. H. Newman, B. D., reprinted entire. N. York, 1841.*---

It is very probable the Editor's of the Gospel Messenger have already noticed, and *recommended* (they could not do otherwise,) this admirable work which may well be called a classic in devotion, nevertheless, a correspondent asks leave to send the following extracts and remarks:—

A Prayer composed by Bishop Wilson for the daily use of himself and wife.

"Oh God, by whose favor and providence we are made one flesh, look mercifully upon us from heaven, and make us instrumental to the eternal welfare of each other. Give us grace that we may faithfully perform our marriage vows, that we may live in perfect love and peace together, in a conscientious obedience to thy laws, and in a comfortable prospect of happiness all our days. Grant, if it be thy gracious will, that we may live to see our children christianly and virtuously brought up; or if in thy wisdom thou shalt order it otherwise, be pleased in

mercy to provide for their everlasting happiness. In the mean time, give us grace that we may teach them and our household, the fear of God, and be examples to them of piety and true religion. Continue to us, such a share of the good things of this world as to Thee seems most meet for us; and whatever our condition shall be, enable us to be content and thankful—vouchsafe us a share in the happiness of the next life: and thy blessed will be done for what shall happen to us in this. Hear us, O God, for Jesus Christ his sake, the Son of thy love. Amen, Amen."

His Prayer in his wife's sickness.

O Lord infinitely merciful, thy very corrections are the effect of thy love: therefore do thy faithful servants rejoice in the midst of their sorrows, steadfastly believing that all things shall work together for good to those that love God, and trust in his mercy.

For thou, O Lord, dost convince us by the afflictions that thou bringest upon us, that nothing deserves our love but Thee, that no being in heaven, or on earth, can help us besides Thee; and that the sufferings of this life are not to be compared with the happiness of the next.

This is our faith and confidence, that every good gift cometh from above; and that our sorrow for our offences, our desires of being reconciled unto Thee, our purposes of amendment, are all the fruits of thy Holy Spirit, which does nothing in vain; and which if we resist not thy grace, will form our souls for the happiness of a better life.

Gracious God, let it so happen unto this thy servant, visited with thine hand, that she may take her sickness patiently; and with a perfect submission to thy will; bear whatever Thou shalt be pleased to lay upon her: that the sickness of her body may contribute to the health of her soul; and that being made perfect through sufferings, she may be owned by her blessed Saviour, who through afflictions entered into glory.

Give her grace that she may know wherein she has offended Thee, that she may truly repent of all the errors of her life past. And do Thou, O merciful God, for the sake of Jesus Christ, accept of her repentance, and be reconciled to her, who has no hope but in great mercy that she might not suffer the pains of sickness without the comforts of grace, and the hopes of being beloved by Thee.

Grant, O Lord, that her faith in thy sight may never be reprov'd, but that she may steadfastly believe the great truths of the Gospel, the promise of pardon and grace to penitent sinners, the promise of eternal life to those that die in the true faith and fear of God, that Jesus Christ is the resurrection and the life, that whosoever believeth in Him, though he were dead, yet shall he live. Increase this knowledge and confirm this faith in thy servant, that she may be numbered amongst thy Saints in glory everlasting.

Pour into her heart such love towards Thee, that she may love Thee above all things, obey thy commands, and submit to thy wise dispensations; that she may for thy sake love all mankind, forgive all that have injured her, and desire to be forgiven of all those whom she may have offended in thought, word, or deed.

Thy loving kindness, O Lord, is better than life itself, O satisfy her with thy mercy, that she may with a willing mind give up that breath

which she received from Thee : that when she shall depart this life, she may rest on Jesus Christ ; and that at the general resurrection at the last day, she may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, "Come ye blessed children of my father receive the kingdom prepared for you from the foundation of the world." Grant this, we beseech Thee, O Heavenly Father, through Jesus Christ our Mediator and Redeemer. Amen.

"What a rich fund (says W. M.) of pure, sublime, and heavenly devotion is the *Sacra Privata* ! There we find the true picture of a truly Christian mind. A progressive series of faithful exercises, in communion through Jesus Christ, with God the Father, who seeth and heareth in secret, and who with the abundant graces of his Holy Spirit, rewardeth his children openly. Such were the primitive Apostles and preachers of the Gospel of Christ ; such was the Bishop of Man : and such as they were must all men be, who ever come to be adorned with the real beauty of holiness. They only are pleasant in their lives, and in their death they are not divided ! "The *Sacra Privata*" is a treasure to which I often resort in my short relaxations from the cares of the day ; and I am fully convinced that nothing short of Apostolical wisdom, piety, and purity of soul, could bring forth such fervent strains of devotion. May it, and the works at large, be blessed to thousands and tens of thousand, while the name of the author shall be had in everlasting remembrance.

A beautiful prayer, preserved in his memorandum book, records his feelings and desires on the solemn enjoyment which he entered on the day of his being ordained Deacon. He beseeches God, who gave him a will, to give him also power and strength to serve Him in the sacred ministry, to which he was on that day dedicated ; and the following passage conveys in a few words his views of that holy calling :—"Give me, O Lord, I humbly beg, a wise, a sober, a patient, an understanding, a devout, a religious, a courageous heart ; that I may instruct the ignorant, reclaim the vicious, bear with the infirmities of the weak, comfort the afflicted, confirm the strong ; that I may be an example of true piety and sincere religion ; that I may constantly speak the truth, boldly rebuke vice, and cheerfully suffer for righteousness' sake. Let my great Lord and Master, let his example be always before my eyes. Let my days be spent in doing good, in visiting the sick, in helping their infirmities, in composing differences, in preaching the glad tidings of salvation, and in all the works of mercy and charity by which I shall be judged at the last day. Give us all grace, that we may often and seriously lay to heart the nature and importance of our calling ; that these thoughts may make us diligent and zealous, and that our zeal may ever be concerned in matters of real moment."

Blessed and holy is he who hath the first translation from sin to righteousness, the sure pledge and earnest of the second, from dust to glory. Thus have we the Christian life, and the glorious reward that is set before us, in those few, but significant words—"Enoch walked with God, and was translated."—*Bishop Horne*.

SELECTIONS.**WISCONSIN MISSION.**

We invite attention to this instructive and interesting statement of a wisely planned and well carried out Mission:—

The Mission is an attempt, by concentrating the labors of several Clergymen in one district of the country, to lay the foundation of the Church *there*, with a breadth and depth that shall include all the religious wants of that peculiar section, and ensure, so far as human efforts can, permanence and stability. The labors of a single Clergyman on a solitary outpost, valuable of course beyond human estimation, are yet attended by this disadvantage—that he is liable to be overwhelmed by the mass of vice, ignorance and worldliness which surrounds him; to be outrivalled by the numbers and zeal of Sectarian teachers, and oppressed by the sense of loneliness and comparative insufficiency. Though he were the most laborious and self-denying of men, yet the little that he alone can effect amid the rush, and whirl, and change, and boisterous activity of a new and rapidly growing country,—in proportion to the extent of the demands upon him, is appalling. In some measure to counteract this difficulty, the body of missionaries who have been settled in Wisconsin proposed to unite their strength. They proposed by living together, according to a common rule, and working together according to a fixed plan, to husband their resources, whether of moral and intellectual power, or of worldly means—to sustain each other's hands—and to grapple with the irreligion of the neighborhood with an ability more commensurate to the work, than the single strength of the solitary missionary. In addition to the impress which such a plan promised to make on the present generation, it seemed to open a way of providing for the future. Under the direction and superintendence of the clergy thus united, a school might gradually be formed in which an education would be given to the pupils, thoroughly Christian in all points of faith and practice. Keeping this in view as the avowed and most important object of instruction—the motives and the sanctions of religion would be continually brought to bear upon them—and especially would the rewards and sacred privileges of the ministry be held up to their view. Under such a regimen, we hoped, that a proportion of the pupils, unprecedented in the annals of the modern Church, might be led to look forward to the ministry, and thus the great object of establishing the school be gained, viz: the increase of laborers in the vineyard of the Lord. Such, in its twofold aspect, was the plan, which has in a measure been already carried out.

Three deacons under the general superintendence of a priest, have taken up their abode in Prairie village, in the county of Milwaukie. For six months they have been itinerating over a portion of the Territory, in general terms, about 50 miles square. They have visited almost every township, and if not almost every house, yet wherever there was a probability of a Churchman being found—or any one likely to receive their services—there they have gone; made every proper inquiry as to the religious condition of the individuals in question; have registered

their names, and distributed among them Tracts and Prayer Books; have catechised the children, and taken every unostentatious method of promoting the cause of their Master. Divine service has been celebrated about 250 times; six regular stations have been appointed; and occasional ministrations have been given to ten or twelve other places. By the quiet, steady performance of duty; by the constant and studiously plain preaching of repentance and amendment through faith in the Redeemer, the attention of the people seems to have been arrested; the usual prejudice against the Church in a good measure removed; and a decided feeling excited in its behalf throughout the whole bounds of the Mission. The result has been, that throughout an extensive district, in a small portion of which, a year ago, one persevering missionary, the Rev. Mr. Hull, of Milwaukie, performed on a monthly round of five successive days, as many services, now witness twice as many services, in a week, is watched throughout its whole extent by eyes attentive to the opportunities of advancing the Truth, and is daily showing more and more of the desired effect. In the performance of these services the missionaries have endeavored, by relieving each other, by comparing notes, by frequent consultations—so that the case of not a station, and hardly of an individual connected with their Mission, has been left undebated, and by mutual advice, to apply their united strength to the best advantage. They have been equally careful of the funds committed to them—have kept a common record of their general and personal expenses—and have reduced all within the limits of strict economy.*—*Southern Churchman*.



THE NESTORIAN BISHOP.

On Sunday morning, February 27th, Mar Yohanna, the Nestorian Bishop, attended divine service at Grace Church, Boston, and received the holy communion at the hands of the Right Rev. Bishop Griswold. The Rev. Mr. Clark, Rector of the Church, made an address, from which we extract:—

‘The present is an occasion of deep interest to us, both as Christians and as Churchmen. The stranger who worships with us to-day has travelled many thousands of miles for the purpose of seeing a people where the Bible is in every one’s hands, and in the vernacular language of the country. He wishes to trace the influence of our high privileges, as developed in the character and institutions of this nation.

The district of country inhabited by the Nestorians lies partly in Persia on the East, and partly in Mesopotamia on the West. It contains a population of about 140,000, of whom 30,000 reside in the beautiful plain of Ooroomiah. The village of Galivan, situated in this plain, and within two miles of the lake of Ooroomiah, is the residence of our Christian and beloved friend, Mar Yohanna, Bishop of the Nestorian Church, who visits our Church to-day, that he may partake with us, and with our own respected Bishop, of the holy sacrament of the body and blood of our Lord and Saviour Jesus Christ.

* During the past winter about \$800 has been contributed to the Mission by the kindness and liberality of friends, of which about \$200 only has been used.

Most gladly and cordially do we welcome a Christian Bishop, from the midst of venerable and benighted Asia, to the table of our common Lord. In the long continued existence of the Church which he represents, shut out from all communion with other Christians, and environed by influences altogether hostile to the Christian faith, we detect a most interesting proof of the divine origin and divine power of our holy religion.

And our interest in the Nestorian Church is greatly heightened, when we perceive in its constitution, its forms, and its doctrines, so striking a similarity to those of our own communion. Its constitution is Episcopal; there have always existed in this Church these three orders in the ministry,—Bishops, Priests, and Deacons; and the peculiar powers and duties of each of these orders are essentially the same as with us.

They have a liturgy, which, so far as we can learn, is not unlike our own in its general features: in the arrangement of their ecclesiastical year, their fasts and festivals, in the responsive use of the Psalter, in the introduction of stated lessons of Scripture, in the repetition of the Creed and the Lord's Prayer in every service, and in the form of administering the communion, as well as in the usual dress of the officiating minister, we see a remarkable correspondence between the Nestorian and the Protestant Episcopal Church.

The doctrines of the Nestorian Church harmonize, in all important particulars, with those of the reformed evangelical Churches. The doctrine of the Trinity, of repentance toward God, and faith in our Lord Jesus Christ, as the substance of Christian duty, and of the holy sacraments, baptism and the Lord's supper, are recognized in the formularies of this Church in a manner similar to that in which they are held amongst us. Picture and image worship, invocation of saints and angels, and prayers to the Virgin Mary, so prevalent in the Roman and Greek Churches, are abhorred by the Nestorians as unscriptural and blasphemous.

In the year 1836, the Foreign Committee of the Domestic and Foreign Missionary Society of the American Episcopal Church, despatched the Rev. Mr. Southgate on a Missionary exploring tour in Armenia, Persia, and Mesopotamia. In the course of his travels, he visited Ooroomiah, passed a week in the house of the Missionaries, and there became acquainted with Bishop Yohanna, of whom he makes honorable mention in his published journal. Mr. Southgate speaks in high praise of the judicious and successful course of evangelical labor pursued by the Missionaries at Ooroomiah.

We have abundant testimony of the impression and pungent manner in which Bishop Yohanna preaches the gospel in his native language to the people of his charge, and urges upon them, with power and eloquence, the performance of every Christian duty. It would be extremely gratifying, if the Bishop would venture, with his limited knowledge of the English tongue, to address a few words to his fellow-Christians here assembled, in whose behalf, as well as in behalf of our own Right Reverend Bishop, I again greet him with a cordial welcome to his sanctuary, and to this sacred altar of the Lord.'

Bishop Yohanna then rose in the chancel, and responded as follows:

‘My dear friends and brethren in Christ, I rejoice that God has given you so many blessings. We live among Mohammedans in Persia. God permits them to oppress us and bear us down on account of our sins, as he permitted the heathen to carry the Jews into captivity in Babylon. God heard their prayers and delivered them. May God hear the prayers of the poor Nestorians, and give us more and more light for our souls.

God has blessed you with plenty of Bibles and good Churches. Our Churches are small, and built with mud. Some old Churches are built with stone, and thirteen hundred years old, one hundred years before Mohammed. Our Church is from the Apostles of our Lord Jesus Christ, and I am happy to find it like your Church. We have Bishops, Priests and Deacons. Our Prayer Books are like your Prayer Books. We have the communion of bread and wine as you do. We have Baptism in the name of the Father, Son, and Holy Ghost. We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you. We keep the forty days of Lent. We keep the day when Christ was crucified; the day when he rose from the dead; the day of his ascension to heaven, and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three persons and one God, as your Church. We teach repentance, and forgiveness of sins, by Jesus Christ, who takes away the sins of the world.

I am glad to meet you, my dear friends and brethren, at this holy communion. Let us all remember the dying love of our Saviour, Jesus Christ. In Him we are all one. O, let Christians love each other as Christ loved us, and died for us. Let Christians do good to each other when they can.

I have many things to say, if I could speak more plain your language, but I cannot yet speak plain. I am happy to meet a brother Christian Bishop at this holy communion of the body and blood of Christ. May he long live among his happy Churches, and may we at last meet together in heaven. May God bless him. May God bless my young brother in Christ, who is your minister. May God bless you all, my dear friends and brethren, for Christ's sake. Amen.’

The communion was then administered by the Rt. Rev. Bishop Griswold, when several of our clergy, and a large number of communicants, united in receiving the sacrament in company with this interesting representative of the Nestorian Church.

The question has been asked, whether, in addition to the many points of similarity between the Nestorian and the Protestant Episcopal Church, there is any ordinance existing among the Nestorians, corresponding to our rite of Confirmation. We learn, from Bishop Yohanna, that all their children, without any exception, are baptized in infancy, and that, upon their reaching ‘years of discretion,’ those whose religious character is such as to qualify them to receive the communion, are brought to the Bishop, to be blessed with ‘the laying on of hands.’

The question has also been asked, whether the belief of the Nestorian Church, as to the leading and fundamental doctrines of the Bible, especially the Trinity, were the same previous to the residence of the Missionaries among them, as they are now. ‘Yes,’ says Bishop Yohanna, ‘our religion always the same. American Missionaries find us weak

and poor, and they help us. They make plenty Bibles for our people. They speak good to us. But they no bring our religion from America. No, never—never. Our religion, *old religion*.—*Witness and Advocate*.



THE MIDDLE WAY.

From "the Church."

In a day like this, when even Clergymen of our own Reformed Church—the deadliest enemy that Rome ever had, or ever will have—have fallen a prey to Jesuitical wiles, it behoves every man to examine into the history of a system which, in an age of science and invention and popular education, can still maintain its ground, and transform its sworn opposers into blind and deluded adherents. We must all be up and stirring, whether it be against false friends within the Church, or the *combined* forces of Popery and Dissent without. Next to making ourselves masters of the question between the Churches of England and Rome, it becomes our duty to take every precaution to impart the like information to others—so that the Protestant community may be forewarned and armed against the machinations of Romanism. In no other way can the Churchman so well hope to discharge this duty as in distributing the Bible, accompanied by the Prayer-Book—in circulating those publications of *The Toronto Church of England Tract Society*, which relate the sufferings of the martyrs, and expose the errors and corruptions of Rome—and in holding out to the Romanist, (by a strict conformity to the rules of the Church, and a careful shunning of Dissent,) a standard of Unity, at once Evangelical and Apostolic. In all our attempts to oppose Romanism we must be most decided in separating our position from that of the Dissenters; so that we may be enabled to show to the Papist that while he has a Church and no true religion, and the Dissenter has a religion and no Church—we, in our communion, have both a true Church and a true religion. The infinite swarm of Protestant Sects is the grand argument which the Jesuits use in making proselytes; let us of the Church of England show the difference of our principles from those of Protestant Dissent, and thus walking mid-way between two extremes, we may both save ourselves from falling into error, and attract others to those old paths, into which Scripture and pure antiquity have happily guided our feet; and the continuance in which is the best preservative that we can have against "all false doctrine, heresy and schism." May we not reasonably say that the want of union among Protestants has enabled Popery to revive in the nineteenth century, and that our divisions are punished by the Papal Scourge! When the Reformation was completed, schism was unknown, and Popery had apparently received a death-blow in England. In 1842, schism lifts itself up against the Church of the Reformation, more pure than it was at that period, and Popery appears as if it would reclaim its lost dominion. How close the connexion between Popery and Dissent! How different in their origin, yet how similar in their results!



The Just shall live by Faith. (Rom. i. 17.)

RESPONSIBILITIES OF THE RICH.

The sum of all is this ; unless you, who are entrusted with the riches of this world, do faithfully discharge the trust that is reposed in you, by doing all the good you can with them, you deprive yourselves of the true enjoyment of them, and of all the advantage that you may receive from them ; and, besides that, you forfeit your right and title to them, by the non-payment of the rent-charge which God hath reserved to himself upon them ; and therefore may justly expect every moment to be turned out of possession : and although God forbear you for awhile, all the while, perhaps, that you are in this world, yet in the next they will be so far from being a comfort, that they will be a torture and vexation to you ; insomuch that you will then wish, with all your souls, that you had and either never had them, or else had made better use of them. Witness the rich man in the Gospel, who was no sooner dead, but the next news we hear of him, was, that he was in hell, and had not so much as a drop of water to cool his inflamed tongue, whereas, on the other side, if you do good with your riches, if you devote them to the service of God, and to the relief of the poor, you will not only secure both the possession and enjoyment of them to yourselves and your families here, but you will receive benefit from them hereafter too. So that your estates will not die with you, but you will have joy and comfort of them in the other world, and have cause to bless God for them to all eternity.—*Bishop Beveridge.*



A CHOICE LETTER.

The following letter from the good Bishop of Sodor and Man, (Wilson,) is truly characteristic. We take it from "the Churchman:"—

"My Children,—If I do not live to tell you why I have saved no more for you out of my Bishopric, let this satisfy you : that the less you have of goods gathered from the Church the better the rest that I leave you will prosper. Church-livings were never designed to make families, or to raise portions out of them, but to maintain our families, to keep up hospitality, to feed the poor, &c. And one day you will be glad that this was my settled opinion ; and God grant I may act accordingly !

"Remember that the daughter of a priest, if taken in a fault, was to be put to death under Moses' law. (Levit. xxi. 9.)

"I never expect, and, thank God, I never desire, that you or your children should ever be great ; but if ever the providence of God should raise any that proceed from my loins to any degree of worldly wealth or honor, I desire that they will look back to the place and person whence they came : this will keep them humble and sober-minded. But, above all, I desire they will never think themselves too good to be servants."



The Holy Ghost comes with the bowels of a true guardian ; for He comes to save and to heal, to teach, to admonish, to strengthen, to exhort, to enlighten the mind.—*St. Cyril.*

POETRY.

From Liturgica Domestica.

ASCENSION.

O Christ, who hast prepar'd a place
For us around thy throne of grace,
We pray Thee lift our hearts above;
And draw them with the cords of love.

There, Jesu, Thou hast never ceased
To be our Friend, our great High Priest;
And thence the Church, thy chosen Bride,
Is with thy choicest gifts supplied.

Send down thy Holy Ghost, to be
The raiser of our souls to Thee;
So shall our love ne'er cease to glow,
Our praises never-ending flow.



From Liturgica Domestica.

ASCENSION.

O Jesu, Lord, of Heavenly grace,
Redeemer of our guilty race,
To Thee our faithful eyes we bend,
The saint's delight, the sinner's friend.

Now crush'd is Satan's doleful reign,
And shiver'd is the tyrant's chain;
And Thou art in thy meet abode
A conqueror on the throne of God.

O let thy mercy then prevail
To heal the losses we bewail;
Oh! cheer us with thy beaming face,
Enrich us with thy gifts of grace.

Be Thou our passage to the skies,
Be Thou the goal before our eyes,
Our present joy, to dry our tears,
Our future prize for endless years.



THE DAY OF REST.

BY HENRY VAUGHAN, 1695.

Dear is the hallowed morn to me,
When village bells awake the day,
And by their sacred minstrelsy,
Call me from earthly cares away.

And dear to me the winged hour
Spent in thy sacred courts, O Lord;
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud 'Amen,'
Which echoes through the blest abode,
Which swells, and sinks, and swells again,
Dies on the walls but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art,
That holy, heavenly harmony,
The music of a thankful heart.

In secret I have often prayed,
And still the anxious tear would fall;
But on thy sacred altar laid,
The fire descends and dries them all.

Oft when the world, with iron hands,
Has bound me with its six days' chain,
This burst them like the strong man's bands,
And lets my spirit loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have found my heart forlorn,
But always bid my heart rejoice.

[Banner of the Cross.]

RELIGIOUS INTELLIGENCE.

Missionary Lecture at St. Stephen's Chapel.—That for April, was by the Missionary of this Chapel, and was a continuation of his former Lecture on the African Mission. The amount received was \$10.

St. James, Santee.—At a meeting of the Parish of St. James, Santee, held at Wambaw Church on Easter Monday, 23d March, Dr. John G. Shoolbred was called to the Chair, and Mr. S. D. Doane, appointed Secretary. A motion was made by Dr. Cordes, requesting the Delegates of the Congregation to the last Episcopal Convention, to state their views of the proceedings in Convention respecting the course pursued by this Congregation.

The Delegates report being read, a resolution was introduced and unanimously adopted, directing the Secretary of the Vestry to inclose it to the Bishop with these proceedings, respectfully requesting their publication in the Gospel Messenger* for May next.

C. C. PINCKNEY,
Secretary Vestry of St. James, Santee.

Report of the Delegates of St. James Parish, Santee, who attended the Episcopal Convention in February, 1842; to the said Parish, at a meeting held at Wambaw Church, on Easter Monday following:—

Your Delegates have noticed, with surprise, an account of the proceedings of the Convention, published in the Gospel Messenger for March, which states: "A Committee was appointed on the case of one of the Parishes, which had employed one of another denomination to officiate in their Parish Church, and paid him out of the Church funds. This Committee, consisting entirely of Laymen, subsequently brought

* We deem it necessary to follow the example of many Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.

in a report and resolutions decidedly disapproving of the course pursued. A very large majority of the Convention concurred in their views; and even the Delegates from the Parish implicated, admitted that the Vestry had done wrong, but apologized for the act on certain grounds of expediency."

Had this statement been read in Convention when either of your Delegates were present, they would have protested against its insertion on the journals, and moved to amend it as erroneous in two essential particulars. First, respecting the Church funds: your Delegates contended before the Committee, and in Convention, that Church funds could not be affected by any action of the Bishop or the Convention: that their appropriation was a matter exclusively belonging to the Vestry and the Parish; that the former, were amenable only to the latter, who required no better protection for such trust property than the Court of Equity afforded. This point was so ably argued by a learned Delegate from another Parish, that it was supposed entirely settled.

On the other, and more important subject of the statement, your Delegates expressly deny that either of them ever admitted that the Vestry "had done wrong," nor did they "apologize," except in the strict literal meaning of that word which is to defend. They acknowledged irregularity, and perhaps error, in violating the 36th Canon, but held the Vestry exculpated under the circumstances of the case, of which they are exclusively the judges. They must either employ a Minister of another denomination,* the least removed from our own, who uses our Liturgy, and preaches as few men can preach; or close the Church altogether.†

The only regret expressed by your Delegates was that a sense of Christian duty compelled them to infringe the 36th Canon, they also stated that, partly to prevent such infraction, the Parish were erecting a house of worship, of more convenient access, where the services would be Episcopal when they could procure them, and where they might always have some service without violating any Canon.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions" for April, contains the correspondence of 10 Domestic, and Communications from 3 Foreign Missionaries. Bishop Otey, acting Missionary Bishop, writes:—"I do not believe that you have a more worthy Missionary on your list than the Rev. Mr. Reed—one who labors more zealously and faithfully, or one who more richly deserves to be supported. At Randolph the whole population look to him as their Minister, and avail themselves of his services, whether professedly numbered among his flock or not. The town is not growing in importance; it probably will increase very little, if any more, at all. But a certain amount of business it will always command, and there will probably be always three or four hundred people there

Notes by the Editor.

* Would not the amount paid him have induced a Minister of our own Church to accept the place?

† A member of the Convention stated that if the Parish was unable to support a Minister, on application to the "Pro. Epis. Society for the Advancement of Christianity in South-Carolina," they would no doubt be assisted, as other Parishes were.

requiring the services of religion. But our attention has recently been turned with much hope to the other side of the river in Arkansas. A large number of gentlemen, twenty or thirty, with their families, have associated together and called upon the Rev. Mr. Reed to preach to them, and give them the service of the Church once a month." * * "Journeying in this region by means of public conveyances is very uncertain, and I am now well convinced that I shall hereafter have to travel on horseback, if I am to be charged with the superintendence of our Missionary work in this quarter. I wish, however, most heartily, that some one else were charged with the duty. For the difficulties of getting along at any season in a country as wild, rude, and untamed as this, with a thinly scattered population dispersed through a vast wilderness, and interminable swamps, without roads and bridges, are almost insurmountable."

Rev. Mr. Southgate:—"From the society of barbarous men, among whom one seldom meets with disinterested kindness, but constantly with insult, churlishness or stupid indifference; from weary travelling day after day, over bad roads, on bad horses, under a burning sun; from lodging in stables thronging with fleas and lice; from indifferent food hardly extorted from the miserable villagers; from daily and hourly strife with men who seek on every side to deceive you; from sickness and pain, and above all from the want of all Christian fellowship, the transition to the refinement, the social pleasures and the holy delights of a Christian home, is as great a change as the vicissitudes of our mortal life can admit of. That alone is greater, when, from the darkness and turmoil, and sin of this lower world, we shall pass to the light, and peace, and purity of the heavenly mansions."

Rev. Dr. Boone:—"I have made progress in the Chinese language, so that I now fancy I can see my way pretty clearly." * * "I can truly say I have never been so encouraged to hope, and expect great things from the vigorous prosecution of this Mission, as I am at this moment." The amount reported is for Domestic Missions \$1,545—\$569 from South-Carolina; for Foreign \$2,028—\$117 from South-Carolina.

Consecration.—On Tuesday, 15th March, the Mission Church of St. Matthew, in the city of New-York, was consecrated by Bishop B. T. Onderdonk. This Church was purchased with funds left by the late Charles Morgan, Esq. That worthy and benevolent member of the Church left a large portion of his estate to "be applied to the promotion and extension of the Church, and the religion of Jesus Christ within the limits of these United States, at such time, and in such manner, as shall be prescribed and directed by the Rev. M. Eastburn, now Rector of the Church of Ascension in the city of New-York." Dr. Eastburn generously appropriated from the amount thus devised, a sum sufficient for the purchase of the above mentioned building, which was erected several years ago by a Presbyterian congregation.—*Churchman.*

Want of Church Room.—At a recent meeting of the Massachusetts Board of Missions, it was stated that in Boston there were at least 25,000 persons who could not be accommodated in the existing Churches if they desired it. In the neighboring city of Salem, there are 5,000 persons

in the same predicament. There is probably a similar state of things in a large number of our large cities and considerable towns throughout our whole country. Is it not manifest then that at our own doors there is yet very much land to be occupied by the Missionary husbandman?—*Western Messenger and Chronicle.*

Edinburgh and Glasgow Rail-way.—"We, the undersigned merchants, bankers, and other inhabitants of Edinburgh, Leith, and the vicinity, believing that Almighty God hath set apart one day in seven, to be a holy Sabbath to himself, and that the running of rail-way trains on Sabbath would be a violation of the Divine commandment, and a source of irreparable evil to this country, have viewed with the deepest alarm and regret, the opinion lately expressed by the Directors of the Edinburgh and Glasgow Rail-way Company, that there ought to be a train in the morning and evening of the Lord's day. It is our earnest hope that this opinion, when the question shall come before the shareholders for decision, may not obtain their concurrence and final sanction. In the event, however, of this hope being unhappily disappointed, however desirous we are to avail ourselves of the facilities which this rail-way is fitted to afford, and anxious to promote the prosperity of an enterprise, so well entitled in other respects to public approbation, we shall feel ourselves constrained by a sense of duty, to withhold our countenance and support from the company, to encourage by every means in our power other modes of conveyance, conducted by companies refraining from Sabbath desecration, and to give a preference to those modes, both in travelling and in the transmission of goods, though at a sacrifice to ourselves."—*London Record.*

The return of Mr. Garrett, lately a Methodist Preacher, into Communion with the Church.—Beloved Brethren:—After a long and prayerful investigation of subjects connected with the Church of Christ and its Ministry, I am thoroughly convinced that no scriptural reasons can be assigned for continuing a separation from that branch of the Church of God, which is usually termed the "United Church of England and Ireland," and have therefore resolved, with Divine assistance, to act consistently with these convictions.

I consider it due to you, and to the cause of the Redeemer to state, as simply and briefly as possible, the reason of this resolution, and sincerely trust that you will receive it as an evidence of the respect and affection which I earnestly desire to cherish. I am the more desirous of doing this from the consideration, that, up to the present moment, you have, both by words and deeds, kindly expressed an affectionate approbation and unbounded confidence in me.

It cannot be pleasant to speak of myself; but the present occasion makes it unavoidable. Having been baptized in the Church of England at home, I received within her pale the rudiments of Christian education, and was eventually admitted to the rite of Confirmation. Though afterwards induced to join the Wesleyan Methodist Society, I did not then consider that I was sacrificing my membership in the Church of England, and falling into that awful sin, against which Mr. Wesley, the founder of Methodism, so solemnly warned his followers,

the sin of schism. I admit that from that period until a short time after my arrival at this station, I neglected giving the subject a proper consideration, when, by the Providence of God, this important matter was placed before me plainly and faithfully.

I was unable to find any argument from the "Word of God," or from reason, to justify my remaining self-separated, and cut off from the communion of the Church to which, under God, I owe my Christianity,—a Church which, after the most anxious and minute examination, (and the most calm and careful consideration that I am capable of bestowing upon the question,)—I am thoroughly convinced is truly scriptural in her Constitution and Liturgy, and in her Creeds and Articles.

I now deeply regret having ever separated myself from her scriptural communion, and, by this inconsiderate step, exposing myself to the mortification which must attend and follow on a hearty acknowledgment and renunciation of error.

It is only known to Him who searcheth the heart, the many seasons of sorrow, and the many painful strugglings I have experienced in coming to this conclusion,—to follow my deliberate and honest convictions. It only remains for me, at all hazards, to discharge the duty of a conscientious man, and of one that fears God,—which is, to leave any system he believes to be erroneous, even though all his friendships and fairest prospects should lie in that direction, and to turn to truth. Under these convictions, I believe it to be my duty to return to the Church of England, though, in following these leadings of Divine Providence, I am left comparatively friendless, and, I may truly add, entirely ignorant of what may befall me.

I have transmitted to the President of the Wesleyan Methodist Church, [?] and also to the Chairman of this District, a resignation of my charge at this station, and signified to them my intention of returning to the Church of my fathers.

In closing these remarks, permit me to return my sincere and hearty thanks for the many kindnesses you have done me since my arrival among you; and may the God and Father of our Lord Jesus Christ lead and guide you all in the way of truth and safety, so that your end may be everlasting life. Farewell.—*Brockville Recorder, Up. Canada.*

Items.—On the present happy unanimity in our Church, we had an "item" in our last number, and we now quote this from the Episcopal Recorder of Philadelphia:—We do not believe there ever was a time, since the Episcopal Church was established in these United States, when there was more real harmony, more unity of spirit, more thorough agreement in evangelical principles among the great mass of Episcopalians than at this moment.

The committing the monstrous power to one man of preparing prayers for a whole congregation, is very liable to be abused, as the following specimens will shew. The Chaplain of our Congress, it is said was formerly an actor, and that fact may explain the *style* of his devotions:—

House Prayer.

"God of our Fathers! As in the transit of the pilgrims hither across a wintry ocean, thou wast with them; as in the trial of arms, in the

dark years of the revolution, thine everlasting shield was let down before them; as in a later appeal to battle, victory still perched upon the eagle standard—so let the “chariot of Israel,” and the horsemen thereof go still with us for protection—to guard against political error, and that obstinacy of pride which betokens national downfall—through Jesus Christ. Amen.”

Senate Prayer.

“Oh, God! while the wing of the National Eagle shadows these Council Halls, and Washington, in pale, passionless marble, overlooks the debates in both Houses of Congress, we beseech thee to overshadow the President and members of this Senate Chamber, with the wing of the cherubim—let the broad eye of thy Providence awe them into reverence before thee, and thy right arm be their protection forever—through Jesus Christ. Amen.”

Senate Prayer.

“God of the armies of Israel! be more than Minerva’s wisdom to these Senators in Council—more than the protection of Jupiter Stator in danger—be thine own loftier symbol, the tall pillar of flame by night, and cloud by day, their guide and guard, that they may go out and in before this great people, bearing the insignia of truth, and girded with Divine panoply—through Jesus Christ. Amen.”

House Prayer.

“God of the Pilgrims! The sons of those old departed wanderers and their sons’ sons are before thee—they themselves now the fathers of seventeen millions of people—now the counsellors, whose voice is freedom’s law and power’s warrant; be thou their God and guard, their wisdom and guide, through life and through Jesus Christ. Amen.”

“The Church” well remarks, after reading such turgid and heathenish effusions as these, we shall value the solemn beauty of our Liturgy the more, and find fresh cause for thankfulness in those blessed forms of Prayer which the Church has provided for our use.

On Endowments.—We take from “The Churchman” the following commendation, in a letter from an American Clergyman, from Oxford. It has reference exclusively to the endowment of Universities, but is equally practicable with regard to all the other wants of the Church:—

“I promised to write you from this ancient and venerable seat of the learning and glory of England and the Church. I shall not attempt to describe the impression made on the mind of a son of the Far Western branch of the Church, by the grandeur, antiquity, and literary wealth of this noble old University. Would that Heaven would incline the hearts of some wealthy and generous patrons in America to begin, in our Western States, such glorious foundations as the immortal Alfred began here! O! that some patriots would perceive that the greatness and glory of Old England have chiefly sprung from her two ‘famous Universities!’ How can my countrymen, in indolence and apathy, suffer the seed-time to pass away unimproved! What Alfred was to Oxford and England, might they easily be to Indiana, Michigan, Iowa, Wisconsin, and their country, to say nothing of the fostering care that should be extended to the infant institutions of Illinois and Missouri, Tennessee and Kentucky. Land at 1 dollar and 25 cents the acre, and this oppor-

tunity, that can never return, (as surely as the simple days of the good Alfred cannot come back,) allowed to pass away for ever! O my countrymen! O my fellow Christians, and especially ye who reverence the deeds of the good men of the old time, rouse you, I pray you, to this noble work! Pardon me in my devotion and hope for my home, and pray God that my words may not fall upon idle ears, nor be rejected by unfruitful hands and barren hearts! Let some Oxford or some Cambridge rise for the Church *forever* in each of those distant wilds, which shall one day nourish more people than now tread the soil of England."

—
On "*a Clerical Habit.*"—From a charge delivered by Bishop Watson in 1802:—

"We all know that there is no sanctity in the color of a man's clothes: yet there is a propriety and decency in dress: and he must have made little observation in the world who does not acknowledge that the most important consequences are often derived from the most trifling causes. *A peculiar sort of apparel distinguishes the Clergy from the Laity.* It is not unusual to see young Clergymen who *seem desirous of abolishing this peculiarity, as if they were ashamed of their Master*; but it is very unusual indeed to see any one who is not despised by all serious men and considered as a disgrace to his profession for attempting it. *A clerical habit procures a degree of respect which would not otherwise be paid him, to the poorest curate in the kingdom*; unless when it is polluted by the drunkenness, sensuality, uncharitableness---by the vices or follies of its wearer: *it then, in truth, sticks to him like the garment of Hercules, and poisons all his pleasures*: it exposes him to the taunts of the profligate, to the derision of fools, to the contempt and aversion of all reputable men."---Churchman.

Obituary Notice.

Died, on Charleston Neck, the 6th instant, aged 32 years, and 26 days, Mrs. SARAH ANN, the wife of Mr. John Ross: a person of an amiable temper, and an actual communicant in the Protestant Episcopal Church, to which she was firmly attached. In her death, her husband is deprived of an affectionate companion, and her children of a tender parent; and at a time, when their infant state especially required the protection of her love and care.

"The sweet remembrance of the just,
Shall flourish when she sleeps in dust.—*Psal.* 112, 6.

CALENDAR FOR MAY 1842.

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|---|--------------------------------|
| 1. Rogation Sun., St. Philip & St. James. | 17. Whit-Tuesday. |
| 5. Ascension Day. | 18. } |
| 8. Sunday after Ascension. | 20. } <i>Ember-days.</i> |
| 11. Pinckney Lecture. | 21. } |
| 15. Whit-Sunday. | 22. Trinity Sunday. |
| 16. Whit-Monday. | 29 First Sunday after Trinity. |

BISHOP BOWEN'S SERMONS.

Now published, the 1st Volume of the late Bishop Bowen's Sermons on Christian Doctrines and Duties, to which is prefixed a brief Memoir of his Life. Price \$3,50 bound; \$2,50 in muslin boards; for morocco binding, an extra price will be charged.

The 2d Volume is in the press, and will be published in as short a time as possible. Subscribers will be supplied by the Publisher; and those disposed to pay for both volumes on the delivery of the *first*, will aid materially in completing the work. An Alphabetical List of subscribers names *who take the first*, will be appended to the 2d Vol.

A. E. MILLER, No. 25 Broad-street.

BISHOP MEADE'S SERMON.

Sermon delivered at the Consecration of the Right Rev. Stephen Elliott, D. D., for the Diocese of Georgia—by the Right Rev. William Meade, D. D., Assistant Bishop of Virginia. With an Appendix on the Rule of Faith, in which the opinions of the Oxford Divines, and others agreeing with them on the subject of Tradition are considered, and some of the consequences thereof set forth.

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But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single countryman of Connecticut has circulated in his own neighborhood, one hundred copies. For one of our new parishes at the South—Mobile—the Rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single Clergyman of Virginia, has taken two hundred copies.

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Turkey Morocco, extra gilt,	\$8 00
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Orders from the Rev. Clergy, and Episcopalians generally, solicited, by

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SCHOOL FOR YOUNG LADIES.

The Rev. Albert Smedes, of the City of New-York, designs to open a SCHOOL for YOUNG LADIES, in the City of Raleigh, N. C., on the 12th day of May next.

This Institution is to furnish a thorough and elegant Education, equal to the best that can be obtained in the city of New-York, or in any Northern School.

The School Buildings, situated in a beautiful and elevated oak grove, furnish the most spacious accommodations. The Dormitories are separated into Alcoves, for two young ladies each, of a construction to secure privacy, and at the same time a free circulation of air.

Every article of furniture is provided by the School, except *bedding*, (beds will be furnished) and *towels*.

Terms.—For Board, (including washing and every incidental expense,) with Tuition in English, Latin, &c., \$100 per session, payable in advance.

The extra charges will be for French, Music, Drawing, Painting, and Ornamental Needle-work, at the usual prices of the Masters. *There will be no other extra charge.*

This School is recommended by Bishop Ives and others. For further particulars enquire of the Bishop of this Diocese.

March 5

Receipts for the Gospel Messenger, for the following years:

1841.			
Am't. brought forward received,	\$73 75	Rev. P. T. Keith,	3 00
Mrs. Charlotte Wagner,	3 00	Rev. Thos. J. Young,	3 00
Mr. James F. Green,	3 00	Mr. Edgar Fripp, Beaufort,	3 00
Mr. Edward Frost,	3 00	Mr. James Bancroft,	3 00
Mrs. Harriet Foster,	3 00	Mr. C. G. Morris,	3 00
Mr. G. W. Egleston, 1841 p. o.		Miss Hort,	3 00
Do. 1842.	3 00	Mr. Robert Little,	3 00
Mr. Wm. Heyward, 1842.	3 00	Rev. C. E. Gadsden,	3 00
Mr. James Jervey,	3 00	Miss Pressley,	3 00
Mrs. Harriet Porcher, Pineville,	3 00	Mrs. Eliza Kohne, (2 copies,)	6 00
Mr. H. Marion, do.	3 00		
			<hr/> \$133 75

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in South-Carolina—Treasurer, Thomas Gadsden, Esq., office No. 4 Holmes' wharf; Library in Chalmers-st. Open every Monday, Wednesday, and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Edward Frost, Esq. office No. 50 Broad-st. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Mrs. Thos. H. Deas, Society-st., near East Bay, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon.

SCHOOL ON SULLIVAN'S ISLAND.

The Misses STEWARTS purpose to open a SCHOOL on Sullivan's Island, the ensuing summer, and will teach young children, as well as those who are advanced. They will give lessons in Music. For further particulars apply to the Bishop of the Diocese, or at this office. April 1

LATEST AND NEW BOOKS RECEIVED.

S. S. Liturgy, Alnomuc, or the Golden Rule, Country Parson, Temple and Country Parson, Life of Herbert, My Saviour, Old Ironsides, The Closet, Way to Escape, Willy! the Wanderer, Wreathes and Branches, Young Ladies Guide.

BISHOP CHASE'S REMINISCENCES, 2d part.

For sale by

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SWORD'S POCKET CHURCH ALMANAC FOR 1842.

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JAMES A. SPARKS, 111 NASSAU-STREET,

Begs leave to announce that he has purchased of Messrs. J. & H. G. Langely their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he will publish a second edition of this valuable work in 2 vols., on the 20th inst. The following is from the Bishop of New-York:

RECOMMENDATION.

"These volumes of 'Plain Sermons' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said Diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of N. York.

New-York, June 14, 1841.